Magazine of Majlis Ansarullah UK

ANSARUDDIN

November/December 2019 | Nubuwwat/Fatah 1398HS | Rabi-al I/Rabi-al II 1441AH | Vol. 16 No. 6

BLESSINGS OF KHILAFAT

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا

And hold fast, all together, by the rope of Allah and be not divided

اور اللہ کی رسّی کو سب کے سب مضبوطی سے پکڑ لو اور تفرقہ نہ کرو

Ch3 v104

MAJLIS ANSARULLAH UK 37th ANNUAL IJTEM



MAJLIS ANSARULLAH UK
ANNUAL IJTEMA 2019

Praise of the Lord of All the Worlds

Translation of the verses from an Urdu poem by Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi. These couplets were recited in the concluding session of this year's Majlis Ansarullah UK Ijtema.

How manifest is the light
Of the Source of all lights,
Turning the Universe into a mirror
For eyes to see His reflection.

When I saw the moon yester-night
I was overwhelmed with longing,
For it reminded me a little
Of the beauty of my Beloved Lord.

His eternal beauty
Has set our hearts afire;
Mention not to us the beauty
Of the Turk or Tartar.

O Beloved! Passing strange and wonderful
Is the spectacle of Your glory all around;
Whichever way we turn,
Is the path that leads to You.

With Your own hands have You
Sprinkled salt upon the souls,
Causing great commotion of love
Among Your anguished lovers.

You have invested each particle
With amazing qualities;
Who can ever decipher
Your boundless mysteries?

Only to win Your love
Have I reduced myself to dust;
Hoping, the pangs of separation
May be assuaged a little.

Except when I am with You
I am ever restless;
Like the sinking heart of a patient,
Life seems to be ebbing away.

Wherefore this noise in Your neighbourhood?
Pray, tarry not!
Lest some love-lorn lover
Should perish unknown.

[Surma Chashm Arya, Ruhani Khaza'in, Vol. 2, p. 52]

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ
وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
Dr Ch. Ijaz Ur Rehman

Editor & Qaid Isha'at
Zia Ul Rehman

Manager
Naeem Gulzar

Design & Layout
Aamir Ahmad Malik

Web Design
Asif Javed

Cover Photos:
Urdu/English: **Tariq Mehmood Choudhry**

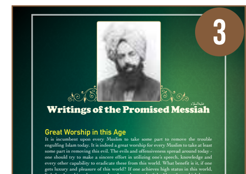
Published by
Qiadat Isha'at Majlis Ansarullah UK
33 Gressenhall Road,
London, SW18 5QH,
United Kingdom

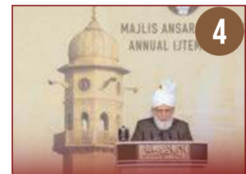
Tel : 020 8874 6630
Fax : 020 8870 9379
Email : ansaruddin@ansar.org.uk
Web : ansaruddin.ansar.org.uk

CONTENTS





















بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

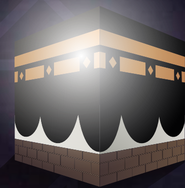
یٰۤاَیُّہَا الَّذِیۡنَ اٰمَنُوا اتَّقُوا اللّٰہَ حَقَّ تُقٰتِہٖ وَلَا تَمُوۡتُنَّ اِلَّا وَاَنۡتُمۡ مُّسۡلِمُوۡنَ ﴿۱۰۳﴾

وَاعۡتَصِمُوۡا بِحَبۡلِ اللّٰہِ جَمِیۡعًا وَّلَا تَفَرَّقُوۡا ۪ وَاذۡکُرُوۡا نِعۡمَتَ اللّٰہِ عَلَیۡکُمۡ اِذۡ کُنۡتُمۡ اَعۡدَآءً فَاَلَّفَ
بَیۡنَ قُلُوۡبِکُمۡ فَاَصۡبَحۡتُمۡ بِنِعۡمَتِہٖۤ اِخۡوَانًا ۚ وَکُنۡتُمۡ عَلٰی شَفَا حُفۡرَۃٍ مِّنَ النَّارِ فَاَنۡقَذَکُمۡ مِّنۡہَا ؕ
کَذٰلِکَ یُبَیِّنُ اللّٰہُ لَکُمۡ اٰیٰتِہٖ لَعَلَّکُمۡ تَہۡتَدُوۡنَ ﴿۱۰۴﴾

وَلۡتَکُنۡ مِّنۡکُمۡ اُمَّۃٌ یَّدۡعُوۡنَ اِلَی الۡخَیۡرِ وَیَاۡمُرُوۡنَ بِالۡمَعۡرُوۡفِ وَیَنۡہَوۡنَ عَنِ الۡمُنۡکَرِ ؕ وَاُولٰٓئِکَ ہُمُ
الۡمُفۡلِحُوۡنَ ﴿۱۰۵﴾

In the name of Allah, the Gracious, the Merciful.
O ye who believe! fear Allah as He should be feared; and let not death overtake you except when you are in a state of submission.
And hold fast, all together, by the rope of Allah and be not divided; and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided.
And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.
[Surah Aal-e-`Imran, 3: 103-105]

Hadih



Abu Musa Ash'ari رضي اللهعنه relates that the Holy Prophet صلى اللهعليهوسلم peace and blessings of Allah be upon him said:

The relationship between one believer and another is like that between different parts of a building, one part strengthens another. Then he gripped the fingers of one hand between those of the other by way of illustration.

(Bokhari and Muslim)



Writings of the Promised Messiah عليه السلام

Great Worship in this Age

It is incumbent upon every Muslim to take some part to remove the trouble engulfing Islam today. It is indeed a great worship for every Muslim to take at least some part in removing this evil. The evils and offensiveness spread around today - one should try to make a sincere effort in utilizing one's speech, knowledge and every other capability to eradicate these from this world. What benefit is it, if one gets luxury and pleasure of this world? If one achieves high status in this world, little has he achieved compared to the real reward, of the Hereafter, which has no limits. Every Muslim should have such fervour for the Unity of God, as Allah Himself has for His own Unity.

Just think, where would you find such a victim of oppression like our Holy Prophet صلى الله عليه وسلم. There is no abuse, filth and blame, which has not been hurled at him. Is this a time when Muslims should sit back quietly? If one does not take a stand at this time, does not shut the mouth of a liar by being witness to the truth, and considers it permissible for disbelievers to carry on shamelessly, blaming our Holy Prophet صلى الله عليه وسلم and misguiding people, then be warned that he will be held accountable. You should try to spend your knowledge and use your contacts to protect people from this calamity.

The hadith of the Holy Prophet صلى الله عليه وسلم testifies that "Even if you do not kill Dajjāl, he will still die." There is a saying that to every success, there is a downfall. The calamities started in the thirteenth century, and the time is near when they are going to vanish. Therefore, it is incumbent upon every Muslim to make every endeavour possible, and direct people towards light.
[Malfūzat Vol 1, p. 261]

Majlis Ansarullah UK Annual Ijtema 2019 Concluding Address



After reciting the *Tashahhud, Ta'awwuz,* and Surah Al-Fatihah, Hazrat Khalifatul Masih V[aba] stated:

By the Grace of God Almighty, as the numbers of the Jama'at are increasing, Majlis Ansarullah is also progressing. According to the reports and figures, participation by members of Majlis Ansarullah in various programmes and activities has increased significantly. However, the members of Majlis Ansarullah should evaluate themselves sincerely to see whether they are striving to spend their lives according to the expectations of the Promised Messiah[as] given that they are called "Ansarullah" [Helpers of Allah]. What did the Promised Messiah[as] expect from us? Until we do not search for an answer to this question and until we do not formulate our course of action in light of the teachings of the Promised Messiah[as], which in essence are the true teachings of the Holy Qur'an and the Holy Prophetsa, and continuously assess ourselves, we cannot adhere to these teachings.

One should not think that the same things are continuously repeated before us. Sometimes, even I share certain references of the Promised Messiah[as] again and again. Someone may think, and in fact some do, if we will ever go beyond these references. The Promised Messiah[as] wrote extensively on every subject. We have all kinds of references at our disposal. We have a commentary of the Holy Qur'an in the form of the sayings and writings of the Promised Messiah[as], however there are certain things that are fundamental and we ought to be reminded them of constantly. I ask that can even 80 percent of us claim that they have started to adhere to the teachings which are repeatedly presented before you? And, are we living our lives according to what the Promised Messiah[as] advised us about repeatedly? If we were to abide by even 80 percent, it would be a great achievement, however are we abiding by these instructions even 60 percent, 50 percent or 40 percent and acting accordingly? If we were to take the congregational prayers, we can see that standards have fallen significantly; in fact, even the standards of officeholders are below what they ought to be. If we evaluate ourselves, we will realise that despite calling ourselves "Ansarullah" [Helpers of Allah], our condition has become a cause of great concern. In fact, the Promised Messiah[as] expected a high standard from every member of the Jama'at, yet despite that, those who are called "Ansarullah" are failing to give due attention towards this. It is our example and conduct that can lead the youth to the right direction, be a source of guidance for our children and help bring about a transformation in our society. We must remain cognisant of the standards of our worship, and our morals. There is a need for every office-bearer, be they at a local or regional level, or even if they serve in the central departments, to evaluate themselves. Each and everyone needs to ask themselves whether are living up to the title of "Ansarullah"? in other

words, are we truly living in accordance to this title? Hence, every Nasir [member of Ansarullah] should evaluate himself accordingly.

I shall now present some extracts from the writings of the Promised Messiah[as] which further expound on this. The Promised Messiah[as] states,

"I openly proclaim that a person who does not give precedence to God over everything and until God can look into that person's heart and confirm that it belongs to Him alone."

(In other words, one gives such precedence that God Almighty Himself proclaims that this Servant truly belongs to Him and follows His commandments)

The Promised Messiah[as] continues,

"Until then one cannot become a true believer. Such a person is a believer or Muslim only by name, inasmuch that they are from the community of the Holy Prophetsa, just as a person belonging to the scheduled caste is commonly referred to in society as a musalli or mu'min."

The Promised Messiah[as] further states,

"A true Muslim is one who becomes an embodiment of the following:

اَسْلَمَ وَجْهَهٗ لِلّٰہِ

[He submits himself completely to Allah – [2:113]] The word wajhun refers to the face, but the word also applies to one's person and being as a whole. Hence, only such an individual who dedicates all their strengths to Allah is worthy of being called a true Muslim."

The Promised Messiah[as] states,

"I am reminded of a Muslim who once invited a Jew to accept Islam and become a Muslim. The Muslim himself was engrossed in sin and vice. The Jew told the impious Muslim to worry about himself first (i.e. instead of preaching to him, he should assess his own conduct) and to not pride himself at being called a Muslim. God Almighty desires the essence of Islam, not a mere label or name. The Jew related his own account (to that Muslim) and said that he named his son Khalid (i.e. one who lives long), but the next day he had to bury his son in his grave. Now if names were the mere cause of blessing, then why would he have died? If someone asks a Muslim whether they are Muslim, they will respond by saying, Alhamdulillah.

However, they are Muslim by name only. The Promised Messiah[as] has advised his community to not just superficially refer to themselves as Muslims. Further explaining that mere words are of no significance and it is in fact one's action which are of true value, the Promised Messiah[as] states,

"Hence, remember that mere words and verbosity can be of no use until there is action. Mere words have no value whatsoever in the sight of Allah. As such, God Almighty has stated:

كَبُرَ مَقْتًا عِنْدَ اللّٰہِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ

'Most hateful is it in the sight of Allah that you say what you do not do.' [61:4]"

(Malfuzat, Vol. 1, pp. 76-77)

Hence, we must analyse whether our words and deeds are one and whether the claim of:

نَحْنُ اَنْصَارُاللّٰہِ

That is, "we are the helpers of Allah" is proven from our deeds. We claim to propagate Islam across the world and it is necessary to assess our personal efforts and conditions in order to fulfil this.

Following this, the Promised Messiah[as] states

"If you desire to support and serve Islam, you must first adopt piety and purity yourselves, so that you may enter the resolute fortress of God's refuge. Then will you be granted the honour and right to offer this service."

Thus, one should seek to enter the fortress of God Almighty. The Promised Messiah[as] further states,

"You can observe how weak the external strength

of the Muslims has fallen. Other nations look towards them with abhorrence and contempt. If your inner force and strength of heart also weakens and withers away, then know that the end is nigh."

Though Muslims may make tall claims, however the reality of their condition is apparent even more. The Promised Messiah[as] has stated that if one remains in this condition even after having accpedted Ahmadiyyat, then let it be known that the end is near. The Promised Messiah[as] states,

"Purify your souls so that they are imbued with spiritual power and so that they become firm defenders like horses that are stationed at the frontier. It is the righteous and pure who are always accompanied by the grace of Allah Almighty. Let not your morals and practices become such as would blemish Islam. Evildoers and Muslims who do not act upon the teachings of Islam stain the religion. When a Muslim consumes alcohol, at times he is found vomiting somewhere with his turban wrapped around the neck; he is found falling here and there in sewers and gutters. The police disciplines such a one, and Hindus and Christians laugh at this. Now this action, which is against the Islamic shariah, not only brings ridicule upon the Muslim who does so, but ultimately the effects of this reach Islam itself."

A person's deeds are not limited to himself alone but in fact also reach Islam, in that people allege that though he claims to be a Muslim, yet his actions are contrary to this. The Promised Messiah[as] states,

"...[such individuals] do not inflict harm upon themselves alone due to their own misdeeds, rather, give others an opportunity to laugh at Islam as well."

The Promised Messiah[as] then states,

"In short, mould your character and conduct in such a manner that even disbelievers (who actually seek to criticise Islam) are unable to find fault in you."

(Malfuzat, Vol. 1, pp. 77-78)

Furthermore, advising us to improve our morals and practical state, the Promised Messiah[as] states, "If you desire to attain success in both worlds then seek to conquer the hearts of people, then strive to purify yourselves, make use of reason and follow the guidance given in the Word of God."

In order to attain and act upon divine commandments, it is essential to understand the Holy Qur'an. It is not enough to only read the translation, rather one must also try to understand the commentary. The Promised Messiah[as] states,

"Reform yourselves and serve as an example for others by demonstrating your sublime virtues. Then will you attain success. How wonderful a statement by someone who says:

سخن کز دل بروں آید نشیند لاجرم بَر دل

'A word which springs from the heart invariably finds place in the hearts of others.'"

Thus, first reform the condition of your hearts. If you wish to inspire the hearts of others, then strengthen your practical conditions because without actions, mere words have no effect on others.

"So first and foremost, mould your own hearts. If you desire to touch the hearts of others, then develop the power to do so by practising what you preach. Without practice the force of words and human influence can be of no benefit. There are hundreds of thousands of people who make hollow statements. Many so-called Muslim clerics and scholars stand on pulpits and preach to others, declaring themselves to be representatives of the Holy Prophetsa and the heirs of the Prophets. They exhort people to refrain from arrogance and safeguard themselves from evil deeds, but one can gauge the quality of their own actions and behaviour by the degree to which their words have an influence on you."

Therefore, the Promised Messiah[as] instructed all of us who wish to advise others and preach the message of Islam, then we must ensure that there is harmony in our words and actions. It is only then that we can have an impact on the world.

The Promised Messiah[as] further states,

"If these people also possessed the power of action (i.e. those who admonish others in this manner) and first acted upon the things that they preach to others, what need was there for the Quran to say:

لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ

[Why do you say what you do not do? (61:3)]

This verse itself demonstrates that there have always been such people in the world who do not act in accordance with the counsel they give others. Such people exist even today and shall exist in the future."

(Malfuzat Vol. 1, p. 67)

Those who adhere to the teaching of God Almighty shall also be reformed. While directing our attention towards following his guidance and instructions and acting in accordance to the word of God and one's best judgment, the Promised Messiah[as] states,

"I have given you this advice because you who hold a relationship with me have become my limbs. Act upon my words and make use of reason and the Word of Allah, so that the light of true insight and certainty develops within you, and so that you may become a path that leads others from darkness into light. For in this era, various allegations are raised on the basis of natural science, medicine and astronomy; it is necessary, therefore, to acquire a knowledge of the scope and background of these sciences so that we are able to understand such allegations before responding."

(Malfuzat, Vol. 1, p. 68)

The Promised Messiah[as] has advised again and again that God Almighty has promised progress to those who acts according to his instructions. He has mentioned that his followers will advance in knowledge and divine insight. This promise is for those who act in accordance to these teaching as opposed to those who merely claim that they have taken the oath of allegiance to Promised Messiah[as]. If one does not practically adhere to this then this divine promise will not be fulfilled for them. While elaborating upon this on one occasion, the Promised Messiah[as] states,

"Allah the Exalted states in the Holy Quran:

وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ

[And I will place those who follow thee above those who disbelieve, until the Day of Resurrection (3:56)]

This reassuring promise was given to the son of Mary who was born in Nazareth. But I give you the good news that the son of Mary who has appeared in the name of Jesus the Messiah has been addressed by Allah Almighty and given glad tidings in the very same words. Now reflect for yourself: can those who desire to maintain a relationship with me, and wish to be a part of this grand promise and glad tiding, be such people who are steeped in the state that incites one to evil…"

Those who truly follow, God Almighty will grant them supremacy over the disbelievers until the Day of Judgment. However, this will not apply to those who fail to do so. The Promised Messiah[as] states,

Now reflect for yourself: can those who desire to maintain a relationship with me, and wish to be a part of this grand promise and glad tiding, be such people who are steeped in the state that incites one to evil and who tread the path of sin and impiety?"

Those who are immersed in every level of sin, they are not being reformed. The Promised Messiah[as] further states,

"Nay! Of course not! Those who truly value this promise of Allah and do not consider my words to be mere tales and fables ought to remember this and listen with their hearts. I address the people once again and proclaim that as for those who hold

a relationship with me—a relationship that is firm and unwavering; a relationship whose effects are not limited only to my person, but rather which leads one to God; Who guided even myself to the perfect, divinely chosen man, a man who brought the spirit of truth and righteousness to this world—if the whole affair were limited to my person alone I would have no fear, worry or concern, but this is not the case. This matter escalates to our Noble Prophet, peace and blessings of Allah be upon him, and ultimately reaches the Holy Being of God Almighty. In this case, bear well in mind and take heed that if you desire to partake of this glad-tiding and hope to be part of this prophecy's fulfilment, and if you possess a true thirst for this grand victory (that is to prevail over the disbelievers until the Day of Resurrection), then my entire message for you shall not secure this success until you advance from the state where the soul reproaches one's inner self for having committed evil, to the towering state where the soul is at rest and naturally inclines to goodness."

If one commits a sin, the heart should reproach them and they should strive in regards to this. Moreover, one ought to seek the nearness of God Almighty through His help. They should try to attain a state wherein God Almighty will be pleased with them. They must increase their levels of piety and righteousness and forge a special bond with God Almighty. It should not be the case that one fails to offer the five daily prayers on time and cite the excuse of being engaged in worldly endeavours. The Promised Messiah[as] states,

"Apart from this, I have nothing more to say. You are bound to a man who is commissioned by Allah. Therefore, listen to his words with the ear of your heart and remain fully disposed to act accordingly, lest you become of those who fall into the filth of denial after having accepted the truth, and thus become the recipients of divine wrath."

On one occasion, drawing our attention towards the fact that every Ahmadi ought to strive on the path of righteousness because righteousness is the very essence of the Shariah, the Promised Messiah[as] states,

"They ought to adopt a way of righteousness because it is righteousness alone that sums up the shariah. If one were to briefly describe what 'shariah' means, it could be said that its essence is righteousness. There are many ranks and levels of righteousness. However, if a seeker faithfully traverses the elementary ranks and levels of piety with steadfastness and sincerity, they ultimately attain the highest grades due to their virtue and desire to seek the truth. Allah the Exalted states:

اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ [5:28]

That is to say, Allah Almighty accepts the prayers of those who are righteous. This is a divine promise and God never fails in His promise. In this context, He states:

اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ

[Surely, Allah fails not in His promise (13:32)]

Righteousness is a necessary precondition for the acceptance of prayer. Now if a person desires acceptance of prayer in their own favour, despite their own negligence and misguidance, would such a one not be foolish and senseless?"

Righteousness is the essential condition, but if a person is unheedful of this and yet claims that by chance he supplicated for prolonged duration whilst in the state of prostration and God almighty did not accept his prayer, what can one say to this? The Promised Messiah[as] stated will not such an individual be deemed to be foolish and senseless. The Promised Messiah[as] further states,

"And so it is incumbent upon our community that insofar as possible, each and every member must follow the ways of righteousness so that they can experience the pleasure and delight of the acceptance of prayer, and partake of an increase in faith."

(Malfuzat, Vol. 1, pp. 108-109)

With regards to purifying the soul and attaining righteousness, the Promised Messiah[as] then states,

"None of the faculties endowed by Allah Almighty have been granted to man so that they may be wasted; rather, their discipline and proper use is the true means by which they are nourished and developed. This is why Islam has not taught that the faculties of virility be slaughtered completely or that the eye be gouged out (man has not been taught to let the faculties of procreation having relationships, go to waste or to remove the eye in order to safeguard oneself from leering). Instead, it teaches their proper use and the purification of one's inner self. In this respect, Allah the Exalted states:

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ

[Surely, success does come to the believers. (23:2)]

Then, after illustrating the life of a righteous person, God Almighty draws a conclusion in the following words:

وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ [2:6]

That is to say, those who tread the path of righteousness; those who believe in the unseen; those who establish or set upright their Prayer when it begins to fall as it were; those who give from that which is bestowed to them by God; those who, irrespective of their own thoughts and fancies, believe in all the divine scriptures sent by God, ultimately attain to the level of certainty. It is these very people who are truly guided and who tread a path that goes on to lead a person to success. (Hence, if we are to develop this certainty which shall take us forward, we must believe in God Almighty and in the unseen). Therefore, it is such people who are triumphant and who shall reach their final destination, and who have been delivered from the perils of the journey before them. Hence, from the very outset, Allah the Exalted has given us a teaching of righteousness and bestowed upon us a book, which also provides counsel on how to develop piety. And so, let my community grieve, more than anything else, over whether they possess righteousness or not."

The Promised Messiah[as] has stated that our community ought to grieve over the attainment of righteousness, the yearning to meet God Almighty. And by "grieving" it means to show the utmost concern in regards to attaining righteousness and striving to seek communion with God. One's foremost concern over every other concern should be whether they or not they have righteousness.

Hence, the Promised Messiah[as] is drawing our attention once again towards self-analysis in this regard, which we can only carry out ourselves. Furthermore, whilst explaining who are the righteous are and how one should lead their lives who possesses righteousness in their hearts, the Promised Messiah[as] states,

"It is necessary for the righteous to live a life of humility and modesty. This is an aspect of piety by which we must combat undue anger. To refrain from anger was the final and most trying stage experienced by many a great saint and the Truthful. Vanity and pride stem from anger (pride and arrogance stem from anger and when man is in a state of rage); and in certain cases, anger itself is the result of arrogance and conceit. For anger comes about when an individual gives superiority to themselves over another."

The Promised Messiah[as] further states,

"I do not desire that members of my community should consider themselves superior or inferior, behave arrogantly, or look down upon one another. God knows who is superior or inferior. This is a form of neglect that reeks of contempt. I fear that this contempt may grow like a seed and ruin such a person. (This is an extremely important matter that one should be mindful of). Certain people

meet those of high standing with immense respect, (we too are witness to this that there are some who meet elders or people of high standing with utmost respect and admiration) but truly great is the one who listens to a lowly person with humility."

Honourable is he who listens to the poor and the weak. This in truth is the root and basis of humility. Only when we remain established on this can we say that we have developed righteousness. The Promised Messiah[as] continues,

"Truly great is the one who listens to a lowly person with humility, comforts them, gives importance to their opinion and does not rebuke them in a manner that would cause them grief. God Almighty states:

وَلَا تَنَابَزُوْا بِالْاَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ
وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ

'Do not call one another by nicknames. Bad indeed is evil reputation after the profession of belief; and those who repent not are the wrongdoers.' [49:12]

Do not call upon one another in a hurtful manner out of irritation. For this is the way of the sinners and the transgressors. A person who scoffs at another shall not meet death until they too are subjected to the same. Do not look down upon your brethren. When all drink from the same stream, who knows which of you are destined to drink more than the other. Worldly definitions cannot afford a person honour and greatness. In the sight of God Almighty, great is the one who is righteous.

اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰكُمْ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

'Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.' [49:14]"

(Malfuzat, Vol. 1, pp. 35-36)

Whilst explaining that true insight and wisdom cannot be attained without first turning to God Almighty, the Promised Messiah[as] states,

"In fact, true insight and true wisdom can never be attained until one turns towards Allah the Exalted. This is why it has been stated that one ought to fear the insight of a believer, for they see with the light of God. As I have just stated, true insight and real wisdom can never be attained without righteousness. If you wish to succeed, then utilise your reason, reflect and contemplate. The Holy Quran repeatedly emphasises the importance of reflection and contemplation. Reflect on the Hidden Book to which I have just alluded and on the Holy Quran, and develop a pious disposition. When your hearts become purified and along with this, you make use of sound reason and tread the path of righteousness, all this together shall give rise to such a state whereby the following voice will resonate from your heart:

رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

[Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (3:192)]

At such a time, it will become clear to you that this universe has not been created in vain (i.e. it is not false or without purpose), but rather provides evidence in support of the existence and reality of the True Creator, and brings to light the diverse forms of knowledge and science, which lend support to religion."

(Malfuzat, Vol. 1, p. 66)

Thus, when one possesses righteousness, along with religious knowledge, God Almighty shall also manifest the paths to worldly knowledge and guide them. They will be granted this form of knowledge as well and thereby further increase in it and attain wisdom. Whilst drawing attention towards piety and righteousness, the Promised Messiah[as] states,

"Comprehend and reflect! For the sake of God, make use of reason; become virtuous and righteous so that your reason may be illumined and

enlightened. Pure reason comes from heaven and brings a light with itself, but it remains in search of gems that are worthy of it. The law of this pure system is in complete accordance with nature's law. Rain descends from heaven and certain lands bring forth flowers, whereas others still grow nothing but thorns and bushes, and in other places, the same droplet of rain falls into the depth of the ocean and becomes an exquisite pearl. As they say:

در باغ لاله روید در شوره بُوم خس

'In the garden it grows flowers but on barren land, only weeds and thorns.'"

Further expounding upon this, the Promised Messiah[as] states,

"If the land is uncultivable, rain is of no benefit; in fact, it is damaging and harmful. And so, heavenly light has descended and it is illumining the hearts of the people. Prepare yourself to accept it and benefit from it so that in the likeness of barren land that gains no benefit from rainfall, you too do not walk in darkness and stumble, and consequently perish, falling into a dark abyss, despite the presence of light. Allah the Exalted is more merciful than a compassionate mother. He does not wish for His creation to be wasted. He reveals to you the paths of guidance and light. But in order to tread these paths, you must utilise your reason and purify your souls. Just as planting does not occur until the soil is ploughed to prepare it, so too pure reason cannot descend from heaven until souls are purified through strenuous effort and rigorous self-discipline. In this age, God has shown immense grace and as He is has great honour for His religion and His Prophet, peace and blessings of Allah be upon him, He has sent a man, who speaks to you now…" (The Promised Messiah[as] states regarding himself that God Almighty, owing to His honour for His religion, has sent him so that he may invite them towards light.) If the present era had not been plagued by such corruption and disorder and efforts to expunge religion had not been undertaken, then there would be no issue whatsoever. However, at present you can observe from east to west that nations are preoccupied in removing all traces of Islam. I remember, and I have stated this in my book Barahin-e-Ahmadiyyah as well, that 60 million books against Islam have been written and compiled, and printed already. It is strange that the Muslim population in India is 60 million (at the time, the Muslim population was 60 million) and the number of books written against Islam are also equivalent in number. If we disregard the number of books that have been added to this figure, even still our opponents have handed one book to each and every Muslim in India."

Nowadays it's not just through books, but efforts are being made to dishonour and eradicate Islam through social media as well. Thus, it is an even greater responsibility of ours to understand Islam, reform our condition, forge a connection with God Almighty and enter the field of demonstrating the true image of Islam to the world. The Promised Messiah[as] continues,

"If the honour of Allah the Exalted had not surged forth and were it not for His true promise:

اِنَّا لَهٗ لَحٰفِظُوْنَ

(Most surely We will safeguard the Quran)

Know for certain that today Islam would have been wiped off the face of the earth and all traces of it would have been effaced. But no, this can never happen. The hidden hand of God is protecting it. What disappoints and pains me is that the Muslims do not care for Islam even to the extent that one cares for their marital relations." (Malfuzat, Vol. 1, pp. 72-73)

Advising on how one can raise their moral standards to the highest level, the Promised Messiah[as] states,

"Our community does not require people who possess the physical strength of mighty wrestlers. Instead, we require people who possess the strength to continue working towards the transformation of their morals. Without doubt, a truly mighty and powerful person is not one who can move a mountain from its place—not in the least. True courage is to muster the strength to reform one's morals. So remember, strive with all your strength and resolve to improve your morals, because this is true strength and bravery."

(Malfuzat, Vol. 1, p. 140)

The Promised Messiah[as] further states,

"The fact is that the pleasure of God Almighty, which is the cause of true happiness, cannot be attained until one bears temporary hardships. God cannot be deceived. Blessed are those who do not care for suffering sustained in order to acquire the pleasure of Allah. For the light of eternal bliss and everlasting comfort is granted to a believer after this temporary hardship."

(Malfuzat, Vol. 1, p. 76)

Drawing attention towards repentance and worship, the Promised Messiah[as] stated,

"Hence, before divine punishment arrives to close the door of repentance, seek repentance. When worldly laws arouse such fear, then why should people not fear the law of God Almighty? A person is left with no choice but to taste a calamity once it has arrived. Every one of you ought to strive and wake for Tahajjud prayer; and also offer special supplications in your five daily Prayers when you stand after the ruku. Repent from anything and everything which displeases God. Repentance is to abandon all the evil deeds and situations which cause the displeasure of God, and to bring about a sincere change; to move forward and adopt righteousness. One ought to hold morality in high regard, for this too brings the mercy of God; refine your habits; be free from anger and replace it with humility and meekness. Along with the reformation of your morals, give charity to the extent of your means as well. Allah Almighty states:

يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا الخ

i.e. they feed, for the pleasure of God, the poor, orphans, and prisoners, and they say: 'We give you only for the pleasure of Allah Almighty, and fear a day that is most terrifying.' (76:9)

In short, engage yourselves in prayer and repentance, and continue to give charity so that Allah the Exalted may treat you with grace and compassion."

(Malfuzat, Vol. 1, p. 208)

The Promised Messiah[as] further states (this particularly pertaining to Ansarullah),

Rise up during the nights and pray that God may guide you to His path. The companions of the Holy Prophetsa were also trained gradually. What was their initial state? They could be likened to the seeds sown by a farmer. The Holy Prophet, peace and blessings of Allah be upon him, then watered these seedlings. He continuously prayed for them. The seed was healthy and the soil fertile, and so this watering brought forth excellent fruits. Be it day or night, the companions emulated the Holy Prophet, peace and blessings be upon him. You ought to wholeheartedly seek repentance, wake up for Tahajjud, pray, purify your heart, forsake your weaknesses, and mould your words and actions according to the will of God Almighty. Be certain that Allah the Exalted shall bless one who tirelessly follows this advice, and actively prays and brings their plea before God. The heart of such a person shall be transformed. Do not lose hope in God.

بر کریماں کارہا دشوار نیست

'No task is difficult for the valiant.'"

(Malfuzat, Vol. 1, p.45)

Then imparting us with heartfelt guidance and reminding us to work towards the hereafter, the Promised Messiah[as] states,

Hence, I loudly proclaim once again, and my friends ought to take heed, that they must not disregard my words of advice and view them as the tales of a storyteller. Everything that I have said to you, I have said with a burning heart and true sympathy, which are inherently a part of my soul. Heed my words with the ear of your heart and act upon them. Bear well in mind and know for certain that one day you shall be presented before Allah the Exalted. Therefore, if we depart from this world in an excellent state then this is cause for us to rejoice and enjoy felicitations, otherwise, there are grave dangers."

The age of Ansarullah is an age where one ought to remain fearful. The Promised Messiah[as] further states, "Remember that when a person falls into a dreadful state their hell—a far off place —begins in this very world; that is to say, a change begins to take effect in them in the last moments of their life, even here on earth. Allah the Exalted states:

إِنَّهُ مَنْ يَّأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى

20:75

This means that any individual who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live. How clear is this statement. True pleasure is derived from the comfort and joy of life; and a person can only be deemed living when they are in a state of peace and comfort in every respect." (In fact, one is truly considered to be alive who enjoys every kind of peace and comfort.) "If an individual is afflicted by some sort of pain, such as colic or toothache, their state becomes worse than the dead. The state of such a person is that they are neither truly alive, nor truly dead. Now judge from this (i.e. ponder and bear this in mind that if the physical pains of this world are such), then how dreadful a state one will suffer on account of the painful punishment of hell."

(Malfuzat, Vol. 1, pp. 142-143)

May Allah the Almighty enable us to act upon the guidance given to us by the Promised Messiah[as] and having pledged allegiance to him, may we fulfil the due rights of this Bai'at. Through acting upon the commands of God Almighty and the Holy Prophetsa, may we make good our fortunes in this life and in the hereafter. May God Almighty enable us to become the true personification of Ansarullah [Helpers of God] and may we set a pious example for our progenies to follow. May we attain the pleasure of God Almighty.

Now, join me in silent prayer,

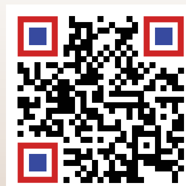
(After the silent, Hazrat Khalifatul Masih V (aba) stated,)

I will mention the attendance figures for the ijtema; the total attendance for Ansarullah is 3107, the number of guests are 1515, making the total attendance figure of 4622, which is an increase of 23%. As the attendance for lajna was not completed it was not presented before, but the final attendance figures for Lajna is 5822 and this is also an increase from last year. By the grace of Allah, the Lajna have worked hard in this regard. May Allah the Almighty enable all of us to increase in our virtuous endeavours.

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

May the peace and blessings of Allah be upon you all.

View proceedings of the concluding session via MTA online :



TEN SUCCESSFUL Methods of Tabligh

The following extract is taken from the book, Inspiring Events in the Field of Tabligh, by Maulana Ataul Mujeeb Rashid saḥib, Imam Fazl Mosque London. It quotes guidance of Hazrat Khalīfatul-Masīḥ IV (rh) on Tabligh in his Friday Sermon delivered on February 25, 1983.

Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He also knows those who are rightly guided. And if you desire to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient. And, endure thou with patience; and verily thy patience is possible only with the help of Allah. And grieve not for them, nor feel distressed because of their plots. Verily, Allah is with those who are righteous and those who do good. (16:126-129)

These verses state that it is not a simple calling to God, but it is a call towards the glory with which Allah manifested Himself to the Prophet Muhammad عليه‌السلام that the world was invited to; for He is the God Who is the Lord of all the Worlds. The following are ten important points in this respect.

1.The Message is for All the Believers:

Although the message is for all the believers, only the Holy Prophet Muhammad عليه‌السلام has been addressed here. It is not said that O Muhammad عليه‌السلام! You alone must go and start calling people towards Allah and no companion should accompany you. Thus, it is addressed to the Holy Prophet عليه‌السلام but is meant for all the believers. Meaning of Hikmat (wisdom, foresight): By pondering over the word, Hikmat, it seems that we should first look back into history. By looking over past events, we find that we have to deal with our adversaries with extreme love and affection, as per the example of the Holy Prophet عليه‌السلام. It is then that our point of view can be accepted, otherwise it will not be.

2. Approach According to the Circumstances:

The second point of Hikmat, is to keep the present circumstances in view. Analyse the circumstances and then start the work of calling towards Allah. Everything is fine if it is done at proper time. Delivering your message to someone who is in a hurry or mentally upset is not proper. If a man dislikes something, and it is then presented to him, he is unlikely to accept it, even if it is good. This will not be in accordance with proper and present circumstances. Therefore, if the way of presentation is so disagreeable that it brings about feelings of hatred upon hearing the message, Tabligh will be ineffective for that person. Therefore, keep in mind that you are engaged in a very delicate task. Follow the model of the Holy Prophet عليه‌السلام and be kind to others. Similarly, adopt a wise way of communication. You will have to think that your addressee will surely change by conversing with normalcy; therefore, you should be gentle when communicating.

3. In Accordance with Human Nature:

One of the demands of Hikmat is to talk according to the trend of the person with whom you are conversing with and be extremely careful to not be oblivious to it. Try and understand the personality and tendencies of the person whom you are conversing with. You should know what the person dislikes and avoids, and then deal with them accordingly.

4.Within Your Capabilities:

Another demand of Hikmat is to take stock of your own temperament and tendencies. Not everyone can do all kinds of Tabligh equally. God has blessed each of us with individual faculties and aptitudes according to our own temperaments. For instance, a brother used to wear a robe with Quranic verses inscribed on it. Another brother, Qureshi Muhammad Hanif, used to roam and preach on his bicycle. To say that one does not have the capacity for Tabligh is to blame Allah. It is correct to say that as everyone has different capacities, therefore, dealing with people will also occur using different methods. Every person has a unique personality and should treat others according to his/her own capacity and personality. You, yourself have different temperaments. God has granted you different capacities. Therefore, you will have to adopt the right way of thinking about yourself, and how you can fulfil your obligations in a befitting manner. Some may not have good conversational or public speaking skills, while others may lack effective writing skills. Some may be shy in public, but can converse easily in a small group, while there may be others who can easily address large gatherings.

5. Times Also Change:

There are different periods in life, and the associated needs of time also continuously change. Hikmat demands that one should take advantage of such times. Therefore, different ways of conversing suit different time periods. There are times when one is sad and that time demands a different kind of conversation. The [manner] of [speaking] in pleasant times will be different. Similarly, one should adopt an appropriate manner of speaking in times of panic.

6. Appropriate Selection:

Another demand of Hikmat is to choose the right person. There are innumerable creations of God whom you have to call towards Allah. There are Ahmadis who sometimes work hard on someone who is prejudiced, adamant and far from Taqwa. They forget that Allah has promised to guide those who are righteous and have the courage to call spade a spade. Jesus عليه السلام also said not to, "throw pearls before the swine" (Matthew 7:6). Therefore, select good-natured people; especially those who are courageous and may themselves become muballigh later.

7. Remain Constantly in Contact:

To take care of your crop is another demand of Hikmat. When you engage in Dawat ilallah or will engage in it, you will certainly enjoy it. If you do not maintain contact with the person to whom you are preaching, you may lose them, akin to losing your hard-earned harvest. This is because the effect of your Tabligh has not gone very deep. You will have to pay constant attention, or else your labour may go to waste.

8. Prayers are Needed:

If you do not irrigate your crop, it will bear no fruit. There are two ways of irrigation. One is the water of your knowledge that you impart in this world. Secondly, the real harvest is when it (the crop) will receive the Heavenly water. If you will irrigate your crop with merely your own water of knowledge, it will not bring out blessed fruit. Therefore, prayers are essential, and you will have to shed tears in front of God Almighty. Seek help from Him. It is the tears of a believer that can bring torrents of blessings. Hikmat was therefore mentioned first, and then good word is mentioned. Good word is clear, true and pious advice that has a pull. It has nothing to do with any sectarian difference. It comes directly from the heart and goes straight to the heart. Presentation of supportive arguments should come later, and one should begin with a good word. First, tell the people

that you have sympathy for them. . . . The society is being destroyed; think, why it is being destroyed? Tell them that divine people come and depart after delivering their message. Give them the message that a caller has come and it would be better for them to accept that Divine caller. This is the reason that the Holy Qur'an advises not to hurry. Begin with Hikmat, so that people should know that you are truthful and their sympathizer. They should realize that you are not interested only in yourself but are interested in them as well.

9. Discussion:

Despite your good and wise word, people will be ready to argue with you. . . . Now be prepared and argue with full strength and vigour with those who counter you. But this encounter should never be with brute force, and one should argue with what is good. . . . They will come with evil, but you should present goodness. They want to harm you, but you should wish good for them. They will bring feeble arguments, but you should present strong and powerful proofs. One should always represent goodness, even if they represent hatred and evil.

10. Patience:

"But if you show patience, then, surely, that is best for those who are patient" (16:127). Therefore, remember that you should show patience, and Allah tells you that those who show patience are more successful than others. It is better for those who show patience in religious debate, that they should not desire revenge but should overlook mistakes of others and remain tolerant.

The call towards the way of Allah began with singular number, and now it has become abundantly plural. This is why I have concluded that the duty of Tabligh is not confined to the Holy Prophet عليه‌السلام alone. It is obligatory for his followers as well. Allah has said to the Holy Prophet عليه‌السلام, "And endure thou with patience; and verily, thy patience is possible only with the help of Allah" (16:128). This means that Allah had said to him: O Muhammad عليه‌السلام, We do not say that you may show patience or take revenge, as you please. For you, our advice is that you have to show patience. We know that you are already showing patience for the sake of Allah. Therefore, you are not to abandon this path because this is the way that is the best. You should know that patience is of two kinds. One is patience in anger, and the other is patience during grief. We know that the Holy Prophet Muhammad عليه‌السلام was never even close to being angry. Therefore, always remember that we have to follow the Holy Prophet عليه‌السلام, in whom there was the least amount of rage. He was a man who had the patience of a mother, and even more. He was a man who pined for his opponents, who were harming themselves by not accepting him. That's why Allah says, "And grieve not for them" (16:128).

You are all Da'īs:

Therefore, I call upon all the members of our Jamaat to call the whole world towards the One and Only Living God. Call people of the east and of the west. Call the black as well as the white. Call the Christians, as well as, the Hindus. Call everyone who has gone astray and call the atheists also. You are responsible to call Eastern Block and the Western Block, as well. . . . If you show negligence, the people who have to die will die and will be wandering in the dark. Therefore, O ye the devotees of Muhammad عليه‌السلام, and the lovers of his religion, do not think about your profession and your worldly duties now. Every one of you should consider himself a Daī ilallah, and he will be accountable for this obligation before God. Whatever your profession or job, to whichever country you may belong, your primary duty is to call the world to the God of Muhammad عليه‌السلام.



Nuclear Holocaust - A Quranic Prophecy

This extract is taken from the book Revelation, Rationality, Knowledge and Truth Written by Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad (rh).

AMONG THE QURANIC PROPHECIES relating to events and inventions of our age, there are some which are of outstanding importance and great global significance. One such prophecy relates to the impending danger of a nuclear holocaust.

This prophecy was made at a time when man could not entertain the idea of an atomic explosion by any stretch of his imagination. But as we will presently illustrate, there are certain verses of the Holy Quran which clearly speak of tiny insignificant particles which are described as storehouses of immense energy, as though the fire of hell was locked within them. Amazing as it may seem, this is exactly what is literally described in the following verses.

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۣ ﴿۲﴾ الَّذِىۡ جَمَعَ مَالًا وَّ عَدَّدَهٗ ﴿۳﴾
يَحۡسَبُ اَنَّ مَالَهٗۤ اَخۡلَدَهٗ ﴿۴﴾ كَلَّا لَيُنۡۢبَذَنَّ فِى الۡحُطَمَةِ ﴿۵﴾ وَ مَاۤ اَدۡرٰىكَ مَا
الۡحُطَمَةُ ﴿۶﴾ نَارُ اللّٰهِ الۡمُوۡقَدَةُ ﴿۷﴾ الَّتِىۡ تَطَّلِعُ عَلَى الۡاَفۡـِٕدَةِ ﴿۸﴾ اِنَّهَا عَلَيۡهِمۡ
مُّؤۡصَدَةٌ ﴿۹﴾

Woe to every backbiter, slanderer,
Who amasses wealth and counts it over and over.
He imagines that his wealth will make him immortal.
Nay! he shall surely be cast into the *"hotamah"*.
And what should make thee know what the *"hotamah"* is?
Allah's fire as preserved fuel,
Which will leap suddenly on to the hearts.
It is locked up in outstretched pillars to be used against them. [1]

This short Quranic Chapter is densely packed with astounding statements which lie far beyond the reach of the people of that age. Strange is it not, to read that the sinful people of a certain description would be cast into the *hotamah*, which means the tiniest of particles, such as we see floating in a beam of light which passes through a poorly lit room.

Authentic Arabic lexicons describe *hotamah* as possessing two root meanings; first *hatamah*, which means 'to pound' or 'pulverize into extremely small particles', and the second *hitmah*, which means 'the smallest insignificant particle'. Thus hitmah is the result obtained by breaking something down to its smallest constituents.

The two meanings just mentioned can rightfully be applied to any extremely minute particle which has reached the limits of its divisible potential. As the concept of the atom had not been born fourteen hundred years ago, the nearest substitute to it could only be *hotamah* which also sounds intriguingly close to atom.

One hardly recovers from the shock of the claim that a time would come when man would be cast in the *hotamah* when another claim, even more bizarre, comes in its wake.

Explaining the word *hotamah*, the Holy Quran speaks of a blazing fire built within it and confined in extended columns. It goes on to declare that when man will be cast into it, this fire will directly leap upon his heart as though no intervening rib cage existed. This can only mean that this fire would be of a completely different nature which could directly kill the heart before it could scorch the body. Certainly no fire known to man of that age could be described as such.

These however are not the only elements of surprise about this description; what follows is even more astonishing. This fire is mentioned as having been locked up in outstretched columns waiting to leap upon man till such time as it is destined to be unleashed.

WONDER UPON WONDER is heaped in such a short space of a few simple statements. First the declaration that the time would come when man would be cast into the smallest particle, then the description of that smallest particle and what it contains. It contains a type of fire which is kept confined in some tiny vessels which could appear like extended columns.

The casting of man into this minute particle does not mean that a single man will be cast into it. Man is mentioned as a generic name and the casting indicates his subjection to that affliction to which he will be doomed. This has only become conceivable in the contemporary age when man has discovered the secret of the atoms and the immense stores of energy which they contain. This is the age when the fire contained in the smallest particles leaps out and engulfs large areas extending to thousands of square miles. Everything that lies within its range is engulfed, man and all. Hence, what seemed so unrealistic fourteen hundred years ago, has become a commonplace reality which even young children can understand.

The most hyperbolical expression of wonder fails to do justice to the greatness of this prophecy. No less wonderful is the fact that the people of that age failed to recognize the import of this short Surah *Al-Humazah*; or it would have leapt upon their beliefs and faith, rather than upon their hearts. How these amazing statements escaped their notice and went unchallenged defies logic. Perhaps they sought refuge in the belief that these verses do not apply to the events of this world, but relate to the mysterious realm of the unknown in the hereafter. Many a commentator simply avoided even an attempt to explain these verses. A few who took up the challenge, unburdened themselves by arbitrarily relegating the contents of these verses to the time of resurrection. Thus, not comprehending their meaning, they tossed them lock, stock and barrel over to the unknown.

Among the Western orientalists, Sale faced the same dilemma of how to translate the word *hotamah* literally. He simply mentioned a large number of people to be thrust into the *hotamah* without translating *Al-hotamah* at all. This left no danger for the English speaking people to express their *incredulance* at the impossibility of people being cast into a tiny particle. As they would have no idea what *hotamah* is, they would be free to imagine a vast hall of burning fire called the *hotamah* (the smallest particle). This strategy of Sale saved him from the embarrassment of this translation. Yet, at the same time, he failed to do justice to this amazing prophecy.

The fire described in this verse, whether it is a conflagration here upon earth or a raging fire in the hereafter, could in no way be pressed into the tiny space of the minutest of particles. But

that is not the only dilemma which must have confronted Sale and other earlier commentators. What about the fire which is packed into tiny extended columns, a scenario altogether impossible to conceive until the dawn of the atomic era? Now the jigsaw puzzle appears to be finally resolved, with every piece settling into its right place.

Unless one is familiar with the scientific description of how an atomic explosion takes place and what changes are brought about within the nuclear mass, one cannot fully comprehend the meaning of the Quranic expression of 'extended columns'. Nuclear experts describe the state of a critical mass which is about to explode, as something elongating and pulsating with the immense pressure built within it. This pressure is caused by the elongation of the nuclei before they burst and in that process an element of high atomic weight is split into two elements of lesser atomic weight. The sum total of the atomic weight of the newly formed elements is less than the atomic weight of the original parent element, normally referred to as a heavy metal. The small portion of the atomic weight which is lost in this process is turned into energy. This is not the only model of a nuclear bomb but we have chosen this simple one to describe the process of the extended columns.

TURNING TO the issue of how this fire could leap directly upon the hearts, the scientific description is given below:

At the instant of explosion, large quantities of gamma rays, neutrons and x-rays are immediately released. The x-rays raise the temperature immediately to meteoric heights creating a great ball of fire rising rapidly, riding the extremely hot atomic blast. This is the canopy of fire like a huge mushroom which is seen from far and wide.

The x-rays also travel sideways in all directions along with the neutrons, causing immense heat which burns everything on its way. The speed at which this heat front moves is many times the speed of sound which also creates shockwaves. But much faster and more penetrating than this are the gamma rays which outpace the heat front by leaping forward at the speed of light. They are so immensely vibrant that by the sheer force of their vibration they strike the hearts dead. So death is not caused by the intense heat generated by x-rays, it is the tremendous energy of the gamma rays which inflicts instantaneous death. This is exactly how the Holy Quran describes it.

Again in Surah *Al-Dukhan* (The Smoke), the Quran describes a lethal cloud which comprises a deadly radiant smoke:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ﴿۱۱﴾
يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ﴿۱۲﴾

Then watch for the day when the sky will bring forth a manifest smoke, That will cast a shadow upon people. This will be a painful suffering. [2]

The nature of this cloud is further qualified by the following verses:

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۳۰﴾ اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِىْ ثَلٰثِ شُعَبٍ
﴿۳۱﴾ لَّا ظَلِيْلٍ وَّ لَا يُغْنِىْ مِنَ اللَّهَبِ ﴿۳۲﴾ اِنَّهَا تَرْمِىْ بِشَرَرٍ كَالْقَصْرِ
﴿۳۳﴾ كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ﴿۳۴﴾

'Now move towards what you have been denying,
'Move on towards a three-pronged shadow,
'Neither affording shade, nor protecting from the blaze.'
It throws up flames like *huge* castles,
As though the castles were dusky yellow camels. [3]

The words 'move towards' indicate that mankind will be gradually carried into an era where it will confront this calamity of a tormenting cloud which offers no shade or protection. Shadows provide relief and shelter. The clouds stand

between us and the blazing heat of the sun. In the above verse no sun is mentioned, just a fire, from whose blaze this shadow affords no protection. Rather, the shadow of this cloud becomes a means of transmitting the torment of the fire which emits it. Nothing under its shade is safe. This clearly is the description of a radioactive cloud. The event being described will throw up huge flames of a dusky yellow appearance, flames that are likened to castles and also have the appearance of camels. Perhaps, here it is not only the likeness to the colour of the camel, but also the shape of its hump which is highlighted.

People of the seventh century would not have been able to understand the significance of such a deadly cloud or smoke. It would have been beyond their comprehension. However, today we know of atomic explosions and can understand the images of radioactive clouds they produce.

This fateful description is also referred to in another verse of the Quran which reads as follows:

وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۱۶﴾۔

Woe on that day unto those who deny. [4]

'That day' (يَّوۡمَئِذٍ) can refer to the day of judgement, but it also refers to a time here on earth, when those who refuse to believe in the signs (لِّلۡمُكَذِّبِيۡنَ) will be tormented by a smoke that casts a deadly shadow over whatever lies beneath. It will be a shadow which will move on, from land to land, bringing no relief, but only a shade full of agony. That will be the age when having witnessed this Divine punishment of colossal dimensions, man would at last turn to God beseeching His favour to rescue him from this unbearable chastisement. But when the wrath of Allah overtakes people, the time for forgiveness and deliverance is already over.

Thus the Holy Quran explains:

اَنّٰی لَهُمُ الذِّكۡرٰی وَ قَدۡ جَآءَهُمۡ رَسُوۡلٌ مُّبِيۡنٌ ﴿۱۶﴾۔
ثُمَّ تَوَلَّوۡا عَنۡهُ وَ قَالُوۡا مُعَلَّمٌ مَّجۡنُوۡنٌ ﴿۱۵﴾۔

How shall a message be effectual for them, since a messenger has already come to them, explaining things clearly?
Yet they turn away from him, saying, 'He is tutored, a man possessed.' [5]

PROPHETIC WARNINGS are only delivered to awaken man to the danger of calamities which are but the consequence of his own folly. The prophecies mentioned above clearly relate to our age. They speak of events which were completely unknown to the people of earlier ages. One wonders if the full implications of all such prophecies were revealed by God to the Holy Prophetsa in every detail. But the clarity with which he describes future events leaves a strong impression as if he were beholding them like a prophetic puppet show being staged in the hall of destiny. Yet mankind had to wait for more than a thousand years before these prophecies would begin to be realized. Hence, the real transfer of these events from the realm of the unseen to that of the seen, could only become possible in the nuclear age.

The enormity of the atomic catastrophe is horrendous, yet little attention is paid by man to investigate and identify the underlying roots of this evil. The sight of man seldom penetrates beyond the surfaces he scans. Few among them can introspect themselves to discover the hidden face of their evil intentions. This is a sort of blindness which is specifically related to the crookedness in man. Whenever he himself is responsible for causing suffering and spreading evil around him, he will not identify his own hand behind them.

Such is the chain of catastrophes of global impact we are examining. A scientist explains the

underlying phenomenon of nuclear explosions only to the extent of material and physical causes. But when such enormously destructive devices are employed to play havoc with the peace of man, it is not the scientists who created them who should be blamed. The root cause lies elsewhere. It is the great world powers which are invariably responsible for such cruel and senseless decisions of global magnitude. Yet despite their greatness they are no more than mere pawns in the hands of the utterly selfish collective will of the masses.

The Holy Quran, though speaking of scientific events with great precision, does not assume the role of a mere scientific instructor. Rather it is the immoral causes of distorted human behaviour to which it draws our attention. It explains the phenomenon of a trigger indeed, but focuses our attention not on the trigger but upon the finger that pulls it. This is the purpose of Quranic warnings. As such, it repeatedly pronounces that for all the ugliness done to man, it is man himself who is to blame. Thus the preventive measures, according to the Quran, relate to the reformation of human character. It states that if people change their conduct and reform themselves in accordance with Divine guidance, this would create the healthy climate necessary for the survival of justice and fair play.

The lighthouse of the Quranic prophecies clearly shows what rocks to avoid and what channels to follow. Yet how unlikely it is for those who command the ship of human affairs to heed the warning and steer the ship across the impending hazards to the safe haven of peace. It is herein that the ultimate cause of disaster lies. Without a critical and realistic analysis of human behaviour at every level of its activity, no sound workable solution can be conceived of problems which confront man today. In simplest terms, it lies in the rehabilitation of basic human values such as truth, honesty, integrity, justice, fair play, concern for others, sensibility to the sufferings of people even when they are unrelated, and an overall commitment to goodness. Remove them as factors from human relationships and wait for the catastrophe to overtake you. It is the only logical conclusion.

Surah *Al-Qamar* (Chapter 54), explains this with reference to the history of earlier peoples who did not take heed of the warnings delivered to them by the Divine messengers of their time. As a consequence they, one and all, witnessed the tragic end that was promised to them, and their belated repentance was of no avail. The only purpose served by the warning is for the future generations to take heed. The Holy Quran thus points its finger at their tragedy so that the generations to follow may learn the art of life from the death of those who preceded them.

وَ لَقَدۡ جَآءَہُمۡ مِّنَ الۡاَنۡۢبَآءِ مَا فِیۡہِ مُزۡدَجَرٌ ﴿۵﴾
حِکۡمَۃٌۢ بَالِغَۃٌ فَمَا تُغۡنِ النُّذُرُ ﴿۶﴾

And there has already come to them the great news wherein is a warning—
Consummate wisdom; but the warnings profit them not. [6]

If a people do not draw their lesson, then it is only they who are to be blamed for the disastrous consequences which await them.

The atomic holocaust to which we refer is also discussed in Surah *Ta Ha* (Chapter 20) in relation to its ultimate consequences. By implication, the verse also makes it clear that it would be the pride and arrogance of the great world powers of the time which will be broken, mankind as such will not be wiped out.

The relevant verse clearly predicts that this will not be a point of termination for mankind as such. It will be only the might of the arrogant political powers that will be shattered and laid low. From their graves will rise the new world order. The

mountain-like superpowers will be pulverized and levelled as though into a vast expanse of sand. You will not detect any highs or lows, or aboves and belows in their contour.

وَ يَسۡـَٔلُوۡنَکَ عَنِ الۡجِبَالِ فَقُلۡ یَنۡسِفُهَا رَبِّیۡ نَسۡفًا ﴿۱۰۶﴾ فَیَذَرُهَا قَاعًا صَفۡصَفًا
﴿۱۰۷﴾ لَّا تَرٰی فِیۡهَا عِوَجًا وَّ لَاۤ اَمۡتًا ﴿۱۰۸﴾ یَوۡمَئِذٍ یَّتَّبِعُوۡنَ الدَّاعِیَ لَا عِوَجَ لَهٗ
ۚ وَ خَشَعَتِ الۡاَصۡوَاتُ لِلرَّحۡمٰنِ فَلَا تَسۡمَعُ اِلَّا هَمۡسًا ﴿۱۰۹﴾ ۰

And they ask thee concerning the mountains. Say, ‘My Lord will break them into pieces and scatter them as dust.

‘And He will leave them as a barren, level plain, ‘Wherein thou wilt see no depression, or elevation.’
On that day they will follow the Caller straight, there being no deviation therefrom; and all voices shall be hushed before the Gracious God and thou shalt not hear but a subdued sound of footsteps. [7]

It will be God, the Perfect Leveller, Whose hand will bring about this amazing transformation. The mountains are mere figures of speech, indicating powerful states, nations and people. The Quran predicts that once their pride is shattered and they are finally humbled and straightened, only then will they be fit to respond to the humblest of callers unto God, who has no crookedness about him. Such destruction as described could only result from a holocaust of the magnitude of hundreds of nuclear explosions, which implies that man will not learn his lesson and the head of his arrogance will have to be bent by the sheer weight of this enormity. Along with this grim message of warning there is also a glorious message of hope that mankind will ultimately survive and be ushered into a new era of light. Man will learn to mend his ways—if not before, at least after tasting some of the fruits of his follies and defiance to God.

In another Surah, the Quran speaks of cardinal geographic and climatic changes of such horrendous nature as would render the face of many tracts of land, countries and continents entirely desolate. This perhaps is related to the aftermath of the holocaust we have just discussed. Before that, the same lands were counted among the most scenic and beautiful parts of the world, uniquely rich in dazzling beauty. How we wish that of all the Quranic prophecies, this one at least will not have to be realized. This wish is certainly not a sign of disrespect to the prophetic Quranic warnings. It only springs from our unshakeable faith in the all-embracing graciousness of God—the All-Merciful, the All-Beneficent. All warnings, however categoric they may sound, are conditional to the response of man. The example of the people of Jonahas, who were spared the destined wrath of God after they turned to Him with profound repentance, kindles the flame of hope for us today. Despite the fact that there is no genuine justification for optimism in view of the consistent decline in human moral values, it is the only hope after all to which one may cling. The rest is a fearsome night of utter despair. But the cure for their deep-seated maladies no longer lies in the hands of godless messiahs. It lies in the hands of God alone—but only if our hands are raised in prayer before Him. Perhaps we are talking a language hard for contemporary man to understand. It runs counter to what his ears are attuned to hear. Allah knows best!

REFERENCES

1. Translation of 104:2–10 by the author.
2. Translation of 44:11–12 by the author.
3. Translation of 77:30–34 by the author.
4. Translation of 77:16 by the author.
5. Translation of 44:14–15 by the author.
6. Translation of 54:5–6 by Maulawi Sher Ali.
7. Translation of 20:106–109 by Maulawi Sher Ali.

Alcoholism and Gambling: A Challenge to Islam in the West

By Attiyya T. Ghani

Drinking, gambling, dancing and other modes of happiness are considered harmless pursuits by Western society. These societies present consumption of alcohol and gambling as an essential part of their culture. The modes of interpretation change from culture to culture, but the basic features remain the same. These worldly pleasures no longer remain safe but become painful tasks which sometimes break the peace and harmony of society. Such societies become difficult to maintain because a considerable portion of their wealth continues to be wasted and flushed down the drain. Broken homes and ruined marriages appear as by-products of these social ills. Peace of family life vanishes, and agony grows. Depression and frustration prevails and murder, theft, fraud, and crime rate increase with both gambling and drinking.

These evils can get out of hand. Some go for the excitement of get-rich-quick fantasies accompanied by expectations of "happily ever after" and a life of indulgence. For others, alcohol is a mind-numbing experience and gambling is pushing coins into a slot as a way of detaching from one's troubled atmosphere. Such social evils eventually run their lives completely until they lose control and end up destroying their work, family, and intimate relations, always under the impression that this is the last time they will indulge in such destructive behaviour.

When people participate in activities like drinking and gambling the behaviours become the focus of leisure entertainment. Even Muslims living in the Western nations face the dilemma of how to adapt this culture without compromising deeply-held religious beliefs and traditions. Talking about such cultures one may be misled to believe that these vain pleasures are the sole purpose of man's creation. However, the Holy Qur'an presents it in this way: "In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding.

Those who remember God standing, sitting and lying on their sides and ponder over the creation of the heavens and the earth; and say, "Our Lord Thou hast not created this universe in vain. Holy art Thou; save us, then, from the punishment of the Fire" (1).

The lesson implied in the creation of the heavens and the earth and in the alteration of night and day is both for spiritual and temporal progress and that if he acts righteously, his period of darkness and affliction must be followed by one of sunshine and happiness. When man ponders over the spiritual implication of the physical creation of this universe, he is impressed by the great wisdom of its Creator, and from the depth of his heart he cries out loud: "Our Lord, Thou hast not created this universe in vain." According to the Holy Qur'an man has been created to achieve nearness to God, the Creator. As stated in the Quran: "And I have not created the jinn and the men but that they may worship me" (2).

The primary significance of the word "worship" is to subject oneself to a strict spiritual discipline, working with full capacity, in perfect harmony with and in obedience of Divine commandments so that man can develop His attributes in himself. This is the sole object of man's creation - to worship the Creator with sincerity, truth and devotion. This great and noble objective can not be achieved by committing sins or acting disobedient to the Lord. As God states in the Holy Qur'an, "They ask thee concerning wine and games of chance. Say, in both there is a great sin and harm..." (3).

In this verse the Arabic word, 'ithm' has been used twice which means sin, crime or something wrong or exceeding the limits, or an act of disobedience that is punishable, or an act or a thought that prevents one from doing good deeds or any illegal action. The Holy Qur'an used the phrase, 'great sin' only for drinking and gambling. Regarding this Khalifatul Masih V (aba) in one of his Friday sermons said, "Sins like gambling and alcohol consumption are known as great sin which is a sin that repeatedly incites one to commit sin. Alcohol and gambling are causing destruction in the Muslim world. These sins take people away from God and once man goes away from God it leads to destruction" (4).

Alcohol is also known as the mother of all ills (ummul khabais). Gambling has also done untold evil to people by making them lose money that could be used for good purposes or even the necessities of life. Wealth is gifted to us by God to be used for good, not evil. Anyone seeking to obey God should not be involved in gambling. The Holy Qur'an states, "O ye who believe! Wine and the game of chance and idols and divining arrows are only an abomination of Satan's handiwork. So, shun each one of them that you may prosper. Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep you back from the remembrance of God and from Prayer. Then will you keep back?" (5)

Through this verse we can understand that he who drinks wine is at the same level as: One who worships idols by associating them with God, makes them dirt, and makes them work of Satan. After stating that the four things mentioned in the previous verse are all abominations in one sense or another, the present verse is con¬ned to two of them-wine and games of chance-and gives additional reasons to shun them. These reasons rest on political, social, spiritual and socio-religious grounds.

Many gamblers borrow from their families, and

from the bank. Pressure to repay the debts and unpleasant encounters with criminal elements become an incentive to continue gambling, with the hope of winning enough to wipe out the debt resulting from previous gambling. Family and friends feel often that they have no choice but to provide ¬financial assistance to the gambler in order to keep him safe.

The detrimental consequences related to gambling and alcoholism are proofs that these ills are reasons for numerous problems in the society. Some people including Muslims living in the West have a convenient rationalization. Depending upon its usage they divide the reality into two parts, moderate use and excessive use and keep trying to blame all problems on excessive use, while saluting the recreational value of moderate use and its other benefits. This is clearly denying any possible relationship between moderate and excessive use. Alcohol is not only a great wastage of money but also causes several health issues such as ulcers, stomach cancer, neurological and digestive disorders and liver ailments. The twin-evils of liquor and gambling have ruined innumerable lives, shattered multitudes of homes, and caused more misery to mankind than all other vices put together.

The Holy Qur'an has been revealed by the All-Knowing God. Therefore, its teachings when properly understood by human mind are above criticism and any question. The authority of the verses of the Holy Qur'an has to stand the test of time and analysis of accurate methods of science if the above statements are indeed true. The Qur'an has surely maintained its validity through such testing. In the medical ¬field several teachings of the Qur'an have been proven accurate and helpful. Alcoholism and gambling are the deeds, the evil of which is hidden from man and Satan is on the lookout as to when he can deceive the son of Adam, and make him inclined to these kinds of sins and in such a beautiful way present those sins to him, making them appear charming that he does not conceive it to be wrong but in fact considers it to be good and then begin to indulge in these things. Indulgence in liquor and gambling does not take very long to become excessive and then once he is drowned in those evils, he should continue to occupy himself with those actions. As it is evident from this Qur'anic verse, "Say, My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with God that for which He has sent down no authority, and that you say of God what you know not" (6). Thus God the Exalted, has alerted us and told us to save ourselves from these things, which are forbidden and that if you do them they will make you subject to the punishment from God. Therefore, regardless of amount of alcohol consumption, the Holy Qur'an clearly tells believers to avoid alcohol completely or anything that would intoxicate the mind.

Muslims should clearly understand that in all of these verses, God, The Exalted, has made statements very clear. All kinds of wrong and Satanic deeds are forbidden in Islam. To live as a believer, one should always be searching for those actions that lead one to follow the paths of righteousness; and be aware and alert to those actions that will take one away from these righteous paths and take one away from God Almighty.

References

1. The Holy Quran (3:191-192)
2. The Holy Quran (51:57)
3. The Holy Quran (2:220)
4.https://www.alislam.org/archives/sermons/summary/FST20100205-EN.pdf
5. The Holy Quran (5: 90-91)
6. The Holy Quran (7:34)



Majlis Ansarullah UK – 37th Annual Ijtema 2019

(Zia Rehman, Nazim Reporting, National Ijtema Majlis Ansarullah UK 2019)

Majlis Ansarullah UK National Ijtema was held on 13th, 14th and 15th September 2019 in the peaceful Hampshire surroundings at the Kingsley Country Market in Bordon. The main purpose of the Ijtema is for Ansar to gather in a spiritual atmosphere, gain religious knowledge, strengthen in unity and increase in righteousness.

By the Grace of Allah this year's Ijtema was very special as Hazrat Mirza Masroor Ahmad (May Allah be his helper) Khalifat-ul-Masih V, not only presided the final ceremony but also delivered the Friday sermon from the Ijtema Gah. This was a unique opportunity for Majlis to benefit from the presence of Khalifat-ul-Masih. In his Friday sermon, after reciting the Tashahhud, Ta'awwuz, and Surah Al-Fatihah, beloved Huzoor (aba) stated:

"The series of narrating the accounts of the lives of the Badri companions, that I have started, will continue today. As Ansarullah Ijtema is starting today, I will like to bring this to their attention that when those people accepted Islam, they brought about pious changes in themselves and set wondrous examples of sacrifices, righteousness, sincerity and loyalty. Hence, you should reflect and contemplate about how much effort you are making to attain the high standards set in these examples."

The theme of this year's Ijtema was the blessings of Khilafat. Ijtemas at local and regional levels throughout the year were held following the same theme and activities during the event were also planned to highlight this theme.

The National Ijtema for Lajna Ima'illah UK was simultaneously held on the same site, and a week earlier, Majlis Khuddam-ul-Ahmadiyya UK also used the same site for their National Ijtema.

The preparations for the Ijtema began months ago. An organising committee was formed, chaired by the Nazim-e-Ala, Faheem Anwar sahib. This organising committee had been eagerly working to organise the upcoming 37th annual Ijtema to make it a memorable experience for all Ansar. Various full and departmental Ijtema committee meetings were held regularly. In the days prior to the start of the Ijtema, over 200 Ansar worked tirelessly to set up the site.





On 13th September 2019, the day began with the congregational Tahjjud and Fajr prayers followed by Dars. Friday Sermon was delivered by beloved Huzoor (aba) in Ijtema Gah which was broadcast live via satellite on MTA International from the Ijtema site followed by Friday & Asr Prayers. Beloved Huzoor (aba) then graciously hoisted the Majlis Ansarullah flag and led congregational silent prayer inaugurating the Ijtema.



After lunch first session was chaired by respected Amir of Ahmadiyya Muslim Community UK, Rafiq Ahmad Hayat sahib. Respected Amir sahib narrated some of his personal experiences with different Khulafa and highlighted the progress of UK jamaat under the guidance of Khilafat in his life time, in his inaugural address. At the end respected Amir sahib reminded everyone of the pledge taken by Khalifat-ul-Masih V (aba) at the occasion of 100 years of Khilafat.



The next session was also presided by respected Amir sahib UK. After recitation of the Holy Quran and its translation Mr Tommy Kallon (President PAAMA UK) sahib delivered a passionate speech in English on Khilafat-e-Ahmadiyya : A source of unity through trials & tribulations.

This was followed by an Urdu Speech by Mulana Waseem Fazl sahib (Teacher Jamia Ahmadiyya UK) on the topic of Zikr-e-Habib. Ansar academic competitions were held which included Paigham Risani (Chinese whispers) and Taleem Quiz.



Throughout the three days of Ijtema, Ansar had the opportunity to visit various exhibitions which show cased the activities of the Majalis. Central departments such as Humanity First and Alfazl International exhibitions were also presented. Arrangements for Medical check-up and workshops on the topics of "How to start a business?", "Mental health", "Introduction to Astronomy", "Writing a Will" and "Social Media and Children" were also arranged for those who were interested in a separate marquee.







A very interesting documentary on the life of Prof. Abdus Salam, the first Muslim Nobel laureate, was also shown. Prof. Abdus Salam's vision is very well summarised by the opening quote in this documentary: "I am the first Muslim who has got the prize for science, breaking the barrier, taking away that sense of inferiority that, over the centuries, has come over the Muslim youth. This has been done by somebody who feels no conflict between his religion, his culture and science".

This year's exhibition also showcased two key projects that Majlis Ansarullah UK has had the honour to fund and deliver.

- **Masroor Eye Institute** – currently under construction in Burkina Faso. With the guidance of beloved Huzoor(aba) this state-of-the-art ophthalmology teaching hospital is in its construction phase. Members were able to see the site plans and the progress of the project in this exhibition.

- **Cardiff Mosque –** The second project is the construction of a purpose build mosque in Cardiff. The exhibition provided opportunity to showcase the plan and progress of this blessed project by the Majlis.



All these events were followed and attended by the Ansar with great interest. It is worth mentioning that not only were the Ansar present at the Ijtema were benefitting from these programmes but also many hundreds had the opportunity to follow this Ijtema through social media and MTA.

The second day started with congregational Tahajjud and Fajr prayers followed by Dars. A continental breakfast and channa naan were served.

The second session started with recitation of the Holy Quran followed by academics and sports competitions. The academic competitions included recitation of the Holy Quran, prepared speech in English and Urdu, Nazm, extempore speech in English and Urdu and Hifz-e-Quran [memorisation of the Holy Quran].

At this year's Ijtema, among other competitions, the following sports competitions for Ansar also took place: cricket, football, volleyball, tug-of-war, arm wrestling, shot put, weight lifting and other various athletics competitions. Many Ansar, along with guests, were present to support the players who participated with enthusiasm.









Six members of Majlis Ansarullah UK cycling club also completed a 100 Km ride from Islamabad to Windsor and back. The motives for the ride this year were geared to addressing the desires conveyed by our beloved Huzoor (aba) at last year's Ijtema - to have more riders and ride longer distances.



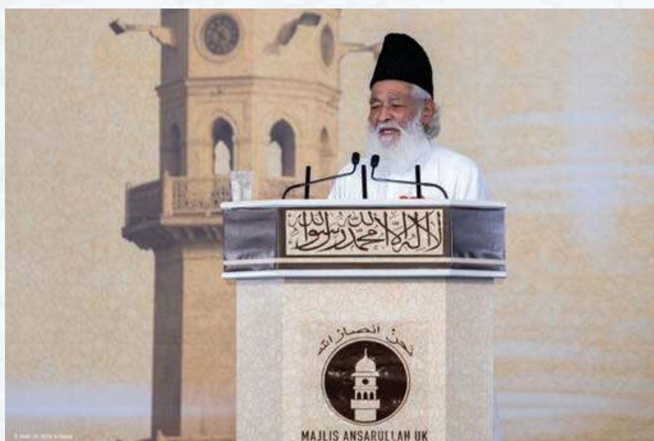
After Lunch, Zuhr and Asr prayers, the third session was held in which Ibrahim Ikhlaf sahib (Secretary Tabligh Ahmadiyya Muslim Association UK) delivered an address on "Blessings of Khilafat & our Responsibilities". This session was chaired by respected Mubarak Zafar sahib (Addl Wakilul Maal).

There were two personal accounts of persecutions endured by members of the Ahmadiyya Muslim Community in Pakistan. First talk was by Mr Abdul Shakoor ('Shakoor Bhai') who was arrested by Pakistan's Counter Terrorism Department for stocking religious books on peace published by the community (including copies of the Holy Quran). The second talk was by Mr Tahir Mehdi sahib (Manager Alfazl Rabwah) who was also arrested and imprisoned on false grounds.



This followed a tabligh presentation of Ansar experiences in tabligh hosted by Shakil Butt sahib (Qaid Tabligh Majlis).

The fourth session began at around 5pm and this was chaired by respected Abdul Majid Tahir Sahib (Addl Wakilul Tabshir). Respected Zaheer Ahmad sahib (Chairman Charity Walk for Peace) gave a brief update on the charity walk. He stated that this Charity Walk for Peace project has become an annual event in Majlis Ansarullah UK's calendar for many years. This year the event was held on Sunday 30th June 2019 in Milton Keynes. In addition to a number of regional charity receptions and charity walks, this year the Majlis is aiming to raise £1 million for various humanitarian causes. He further highlighted how blessings of Khalifat-ul-Masih has made this project flourish year on year.



Prize distribution ceremony was also held in this session where respected Maulana Abdul Majid Tahir sahib gave prizes for first, second and third position holders of academic and sport competitions. Afterwards respected Maulana Abdul Majid Sahib delivered a very motivational speech on the topic of "Blessings of Khilafat-Personal experiences".



Mubarik Siddiqi sahib shared poetic couplets and some inspirational thoughts relating to Khilafat. The session ended with Maghrib and Isha prayers. A Q&A session was also organised for those who were interested. The panellist included Maulana Waseem Ahmad Fazal sahib, Maulana Abdul Momin Zahid sahib and Maulana Mansoor Zia sahib. This was thoroughly enjoyed by all present and it concluded at around 10pm.



The third and final day started again with congregational Tahajjud and Fajr prayers followed by Dars. The fifth session was Taleem Quiz and began on Sunday at 10:00am.

The 6th session was chaired by respected Maulana Munir-ud-Din Shams sahib (Managing Director MTA International). Respected Ataul Mujeeb Rashed sahib (Missionary Incharge UK and Imam Fazl Mosque London) delivered a speech on the important topic of " Istehkam e Khilafat and responsibilities of Ansar".



This was followed with prize distribution ceremony for the departmental (Qiadat) positions presented by respected Maulana Munir-ud-Din Shams sahib.

The Sadr Majlis Ansarullah, Dr Chaudhry Ijaz Ur Rehman sahib then delivered his Ijtema Address. He emphasised that the real purpose for a believer is to attain the pleasure and reward of Allah, the Almighty, and holding on to the rope of Allah requires obedience. The only source of unity and salvation today in this world is Khilafat-e-Ahmadiyya. Sadr sb prayed that "May Allah enable us to fulfil our obligations to the best of our abilities and continue to benefit from the blessings of Khilafat till the day of judgement as prophesised. Ameen"

Beloved Huzoor (aba) then addressed the Lajna ImaiIllah Ijtema which was relayed live from the Lajna Ijtema Gah to Ansar Ijtema Gah. After Huzoor (aba) led the members in silent prayer, the lunch break took place.

The highlight of the Ijtema was the concluding session on Sunday 15th September, which was graced by Hazrat Amirul Momineen (aba).

After Zuhr and Asr prayers, Huzoor (aba) graciously chaired the concluding session. The recitation of the Holy Quran was by Hafiz Tayyab Ahmad sahib and its translation was read by Dr Azher Siddiq sahib. Huzoor (aba) led the members in the pledge and this was followed by a Poem



recited by Muhammad Ishaq sahib.

Sadr Majlis Ansarullah UK Dr Ch Ijaz Ur Rehman sahib presented a brief Ijtema report. He thanked Huzoor-e-Anwar for blessing this Ijtema by graciously delivering the Friday Sermon from the Ijtema Gah for the first time in the history of the UK Jamaat. He also thanked Huzoor for his constant guidance and kindness towards Majlis Ansarullah UK.



Huzoor (aba) then presented the following prizes

Best Region in attendance at Ijtema 2019 : **Fazl Region (72%)**

Best Majlis in attendance at Ijtema 2019 : **Islamabad Majlis (98%)**

Best Region in overall activities during year 2019 : **Fazl Region**

Best Small Majlis in overall activities during year 2019 : **Liverpool Majlis**

Best Large Majlis in overall activities during year 2019 and Alam-e-Inami : **Balham Majlis**







Huzoor (aba) concluded his address at the Ijtema by praying for all to follow the teachings of the Promised Messiah(as), fulfil the Bai'at in its truest sense, become true members of Ansarullah, be the ones who leave a good example for our future generations and gain the pleasure of Allah. Huzoor (aba) then led a congregational silent prayer.



There is no doubt that the highlight of the Ijtema is Huzoor's (aba) presence and the attention that he gives to the wellbeing of the Ansar. Hazrat Khalifatul Masih V (aba) graced the Ijtema both on Friday and Sunday. Friday and Asr prayers were led by Huzoor (aba) on Friday and Huzoor (aba) also led Zohr and Asr prayers on Sunday. The Ijtema concluded on Sunday with the final session in which Huzoor (aba) not only graciously awarded prizes but also delivered concluding address.



By the grace of Allah, the total Ansar attendance this year was 3,107 which is 23% more than last year. The overall total attendance including guests was 4,622.

Results of Academic Competitions
Majlis Anasrullah UK Ijtema 2019

Competition	Position	Name	Region
Tilawat	1st	Dawood Ahmad	North West
	2nd	Mahmoodullah Khan	Tahir
	3rd	Zafarullah Ahmadi	Noor
Hifz-e-Quran	1st	Farhat Raja	North East
	2nd	Tahir Mahmood	Basheer
	3rd	Saeed Malik	East
Nazm	1st	Khalid Butt	Nasir
	2nd	Mudassar Ahmad	South
	3rd	Mubashar Shahzad	Scotland
Prepared Speech (English)	1st	Dr. Azhar Siddiqi	West Midlands
	2nd	Abayoumi Ibrahim	Scotland
	3rd	Lukman Adarabioyo	North West
Prepared Speech (Urdu)	1st	Dr. Anwar Kamal	West Midlands
	2nd	Malik Mahmood	Muqami
	3rd	Rana Irfan	Fazal
Extempore Speech (English)	1st	Arif Ahmad	North East
	2nd	Muzaffar Malik	Masroor
	3rd	Dr. Tariq Bajwa	Fazal
Extempore Speech (Urud)	1st	Malik Mahmood	Muqami
	2nd	Dr. Anwar Kamal	West Midlands
	3rd	Raja Ataul Mannan	Muqami
Quiz (Regional Teams)	1st	Fazal Region	
	2nd	North West Region	
	3rd	Muqami Region	
Bait Bazi (Regional Teams)	1st	Baitul Futuh Region	
	2nd	Nasir Region	
	3rd	Fazal Region	
Paigham Risani (Regional Teams)	1st	Basheer Region	
	2nd	Fazal Region	
	3rd	Baitul Futuh Region	
Essay Writing (English)	1st	Mansoor Ahmad	Masroor
	2nd	Dr. Tayyab Ahmad Mansoor	Baitul Futuh
	3rd	Prof. Asif Ali Parvez	Nasir
Essay Writing (Urdu)	1st	Aamir Mehmood	North East
	2nd	Mahmood Ahmad Malik	Muqami
	3rd	Dr. Abdul Raheem	West Midlands

National Amila Majlis Ansãrullah UK 2019 with h Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز



Left to right sitting: Ashfaq Khan, Muhammad Mahmood Khan, Shakil Ahmad Butt, Rafi Ahmad Bhatti, Dr Mansoor Ahmad Saqi, Rafiq Ahmad Hayat (Amir UK), Dr Ch Ijaz Ur Rehman (Sadr Majlis), Fahim Anwer, Atta ul Mujeeb Rashid (Imam Fazal Mosque), Khalid Mahmood, Sayed Imtiaz Ahmad, Ch Abdul Manan Azhar, Atta Ul Qudoos, Fazal Ahmad Tahir
Left to right Standing: Zia Ur Rehman, Bashratullah Ch, Waseem Ahmad Zahid, Muhammad Anwar, Rafiq Ahmad Tahir, Ch Shahbaz Ahmad, Ahmad Naseer Uddin, Masood Shahid, Mansoor Ahmad Qamar, Naveed Uz Zafar, Mian Mansoor Manan, Muzaffar Bhatti, Mubarak Cheema, Ch Kalimullah Anjum, Muhammad Ishaq Nasir, Azhar Iqbal

National Amila Majlis Ansarullah UK and Naib Qaideen with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز



Regional Nazmeen Ala Majlis Ansarullah UK with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز



Left to right sitting: Nisar Ahmad, Munawar Ahmad Mughal, Lutf ur Rehman, Qalb-e- Waseem Shah, Mahmood Ahmad, Rafiq Ahmad Hayat (Amir UK), Dr Ch Ijaz Ur Rehman (Sadr Majlis), Fahim Anwer, Atta ul Mujeeb Rashid (Imam Fazal Mosque) Hayat Muhammad Mirza, Malik Nasir Ahmad, Azhar Mustafa, Muhammad Kashif, Amir Sikandar.

Left to right Standing: Muhammad Usama, Kalim Tahir, Haseeb Zafar, Tahir Naseem, Naeem Ahmad Tahir, Ehsan Qamar, Ch Asmatullah, Atta ul Qudoos

Zoama Majlis Ansarullah UK with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز



Annual Ijtema CommitteeMajlis Ansarullah UK 2019 with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز

Left to right: Ashfaq Khan, Imran Chughtai, Rafi Ahmad Bhatti, Muhammad Mahmood Khan, Rafiq Ahmad Hayat (Amir UK), Dr Ch Ijaz Ur Rehman (Sadr Majlis), Fahim Anwar, Atta ul Mujeeb Rashid (Imam Fazal Mosque), Khalid Mahmood, Syed Imtiaz Ahmad, Pir Basharat Ahmad, Atta Ul Qudoos, Safdar Ali Mian

Fazal Region : Best Region in overall activities with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز



Balham Majlis : Alam-e-Inami Majlis with Huzoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز

